

THE RELIGIOUS INSTRUCTOR.

PUBLISHED MONTHLY.

UNDER THE SUPERINTENDENCE OF SEVERAL MINISTERS OF
THE PRESBYTERIAN CHURCH.

Vol. I.]

DECEMBER, 1810.

[No. IV.]

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RELIGIOUS INSTRUCTOR.

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BIOGRAPHY.

MEMOIR OF THE LIFE OF THE REV. MR. ARCHIBALD
HALL, LATE OF WELL STREET, LONDON.

The subject of this memoir was born at Merfield, in the parish of Pennycuick, and county of Mid-Lothian. His parents, who were pious, were diligent, as soon as he could attend to instruction, in teaching him the principles of religion; and, at an early period of life, they seem to have made some impression upon his mind. He lost his mother before he was nine years of age; and often in the after period of his life, he declared that the exemplary patience, submission, and gentleness displayed by that godly woman in all the stages of the long and painful affliction which preceded her dissolution, could never be forgotten by him; and that her serious and affectionate advices should abide with him to his dying day. In his younger years he profited much in religious knowledge and seriousness, under the laborious and painful ministry of the Rev. Mr. James Mair, late Seceding minister at Linton, in Tweeddale.

His views being early directed towards the holy ministry, he set himself to go through the preparatory studies. He learned the Latin, Greek, and Hebrew languages under the late Mr. Brown of Haddington, when he taught the school at Spittal, in the Parish of Pennycuick; and such was his facility in acquiring languages, and his great application,

that in these (what may appear almost incredible) he made very considerable proficiency in eighteen months; his teacher used to speak of him as the best scholar he ever had under his care. He afterwards attended the courses of mathematics, logic, and philosophy in the University of Edinburgh; he studied divinity under the direction of the Rev. Mr. Fisher of Glasgow; and being licensed to preach the gospel in 1758, he was, upon a regular call, ordained pastor of the Associate Congregation of West Lothian, which met at Torphichen. We have heard little of him during his residence in that country station which could in any degree interest the public; only that he laboured in the ministry to the great satisfaction and edification of that people; and that he gained the esteem both of his own people and others, by his judicious and instructive discourses, his kind and obliging disposition, and his uniformly grave and religious deportment.

In 1765, he was translated to the charge of the Associate Congregation, London, which assembles at Well Street, Oxford Street. In this charge also he laboured with great diligence and respectability; and here, from the superior opportunities that he enjoyed, he made very great improvements. He had better access to books than in the country, and the advantage of an enlightened and polished society. To other useful subjects he might occasionally turn his attention, but sacred literature was his great delight; his profession was his pleasure; he followed it from choice; and reading and studying with a view to accomplish himself in that, he greatly increased his stores of religious knowledge. He was diligent in his preparations for the pulpit, exemplary for his attention to the duties of visitation and examination, and never a stranger to his people in the day of distress. He gave to the world a good account of his time; while in this station he published, besides some controversial pieces, the following useful works: An Attempt to exhibit a Scriptural View of the Government of the Gospel Church; a View of Gospel Worship, in 2 vols. 12mo; a small but valuable tract on Church Fellowship, and two excellent Communion Sermons, entitled Grace and Holiness. All these works bear marks of deep study and painful research. He left in manuscript, ready for the press, an excellent Treatise on the Nature of Faith, a subject well understood by him. This work he deposited a short time before his death in the hands of his most intimate friend, Mr. Pauson of Edinburgh; and it is hoped the world may

soon be favoured with it. Shortly after Mr. Hall went to London, he sustained a heavy loss by fire which broke out in a shop adjoining to his house: it consumed his household-furniture, his large and well chosen library of books, and a number of manuscripts; among them was a treatise which he designed for publication, and which was nearly completed.

In several of the last years of Mr. Hall's life, he pursued his studies and exercised his ministry under the disadvantage of a weak and sickly constitution, so that he often preached with great pain. In the time of affliction, and in a man's private correspondence with his relations, his real character is generally best discerned. In these it may be expected that he will lay aside disguise, and speak the genuine sentiments of his heart. From Mr. Hall's epistolary correspondence with his much esteemed father, a great part of which is still preserved, it appears that his work was his delight; the prospect of being obliged by disease to discontinue it, lay as a heavy burden upon his mind; and he reckoned, that, by the probability of being for ever shut out of the pulpit, one charm of life was lost.

Some months before his death, we find him writing in this manner to his aged father:—

February 21, 1778.

" My Honoured and very dear Father,

" I wrote you some time ago, but have received no answer, which fills me with much anxiety about the state of your health. Age, no doubt, labours under many infirmities; but courage, my dear father, heaven and glory will extinguish all. To be with Christ, and for ever to behold his glory, for ever to serve him, and forever to walk with him in white, are grand and exalted, but (blessed be the God of grace and truth) they are scriptural expectations. Now our business is to live and to fight in the exercise of faith, appropriating Christ and his salvation as presented to us sinners in the declarations of the gospel. Such a way of living would enable us to endure a great fight of affliction. The free grant that God makes of Christ in the gospel to me a lost sinner, furnishes my mind with incomparably more delightful views and hopes than I can possibly derive from any other source. What should be our enjoyment in this valley of tears, but just to encourage ourselves in the Lord our God—to judge a promising God faithful, assuring ourselves that he will perform his pro-

mises—and to review the glory of Christ's person, the obedience he finished, the death he suffered, his resurrection, his ascension, his sitting at the right hand of God, his intercession, and his coming to judge the world, all the offices he executes, all the relations he bears to his people, all the promises he has made, and his administrations in Providence, his unchangeable love and his almighty power, his unsearchable riches and his boundless liberality and to review all, all this, and a thousand times more, in a pleasant, and thankful persuasion, that this great and gracious Saviour is our own, and that we are complete in his fulness. Here our souls may find constant support, and matter for eternal triumph. Affliction, an enfeebled frame, age, death, and the grave, wear another aspect, when the mind is conversant about these important objects. These, my very honoured parent, are themes you have been long, long and familiarly exercised about; and I am persuaded you can unite your testimony with those who have, with an unflinching tongue, declared that they were the joy of their hearts.

I am weaker than I was, and must be weaker still; for this outward man must perish. The cough is troublesome, but not very painful. The cravings of my appetite are frequent and impetuous, much like those of my dear deceased sister. My breathing is frequently much affected. My voice is greatly hurt. I have not been in the pulpit since the end of October, and may probably never preach again. It is the Lord—his will be done.

I am, in the bonds of the most endearing love and duty, my most honoured and dear father, your dutiful and loving son,

ARCH. HALL."

During the progress of that decline, which issued in his death, he expressed the following sentiments, descriptive of his firm hope of eternal life, and the foundation upon which it rested. "I see no refuge for me, in the prospect of change and war*, death and eternity, but only in the sovereignty of divine grace, and in the everlasting righteousness of Jesus, the surety of the better covenant. I see no other warrant, nor indeed any need of another warrant, to believe my salvation by grace, to expect victory over death, and to appropriate eternal life, besides the free and faithful exhibition which God makes to me as a sinner, of Jesus Christ,

* *It was the time of the American war.*

and all things with him. O that the view of things which stands clear to my understanding may be the daily ministration of the Spirit, and of all his saving and precious fruits to my soul! In the view of these truths, I hope to say, Farewel time and all its vanities, welcome eternity and all its realities." At another time he spoke thus: "The springs of life are wasting, though under many merciful circumstances, which render the decay comparatively very easy to nature. I have long believed the truth of the union between Christ and his people; I saw it was manifestly a scripture doctrine; I believed it to be a very important one; but I think the consolation of it opens of late on my mind with a kind of evidence and satisfaction which I never before perceived. By this union, Christ's righteousness is my righteousness, his death my death, his life my life, his glory my glory! Here I often solace myself. In this medium, death and the grave are divested of all their gloom; judgment appears to be a joyful solemnity; eternity, a delightful, boundless object of expectation and desire." At another time he says to a friend, "I see God is just putting his Son, and every gracious promise, into the hand of my faith: when I read and call to mind his promises, I take them as they lie in his word, and assure myself God will perform them to me. I am convinced rationally, and satisfied experimentally, that God is glorified this way, and that this living by faith abases, annihilates proud self, and brings peace and joy.

As the weakness and trouble of this godly man increased, he tasted more and more of the joys of religion, and enjoyed the sensible presence and constant support of his heavenly Father. These kept up the patience and resignation of his soul. Amidst all his langour and pain, he seldom, if ever, was heard to murmur the least dissatisfaction at the procedure of that Providence which he saw bringing him to the house appointed for all living. It grieved and displeased him, when any, in the solicitude of friendship, presumed to express a wish that bordered on a contradiction to the wise and holy appointment of God. To a worthy minister who supplied his charge in his last illness, he observed, that no situation rendered the comforts of the glorious gospel more necessary than his present one, and that in no situation had they abounded so much. During his affliction, his people were allowed ready access to him; and he did in the most earnest manner press upon those who visited him, the necessity of religion, and of an assiduous attention to the things that belong to our peace; as-

sureing them of his firm persuasion, that the doctrines he had delivered to them were realities, and that all his expectations of a happy eternity rested solely upon the merits of that Saviour whom he had recommended to their confidence and regard. Nor was this solemn testimony to the truth and vast importance of the gospel, from the lips of a beloved dying pastor, without its effect. There is reason to believe, that the appropriate, affectionate, and well-chosen words which he addressed to them from a death-bed, produced upon some at least a more serious and lasting impression than many sermons. One of the congregation, then a young man, and rather thoughtless and unconcerned, came into his chamber but a few days before his death; his visage was pale and ghastly, and on his eyelids sat the shadow of death; but he stretched towards the eternal state with a dignified composure. That person often says, that his interesting look, and the significant and earnest manner in which he bade him *mind religion*, never can escape him. Fortified by the faith of the gospel, this eminent saint could perceive the gradual approaches of the king of terrors without dismay. For some weeks, or rather months before his departure, says one of his attendants, he talked of death with as much placid serenity, as any one could do of going to sleep. He could perceive the gradual approaches of the last enemy of man, in all that passed within him: in the face, the whispers, nay, the plain language of attendants and friends; he could take a long and formal farewell of every one that was dear to him; he was able to do this with a resigned, easy, and calm spirit, which was capable of soothing the distress of mourning survivors. Near his end, when some of these, sensible of the great loss that they and the Church of Christ would soon sustain by his removal, were weeping around him, he addressed them nearly in the words of his most adorable Master to the disconsolate disciples. "If ye loved me, ye would not weep, but rejoice, because I say I go to the Father."—Soon after, he fell asleep in Jesus, 6th May 1778, in the 42d year of his age, and the nineteenth of his ministry, and was interred in Bunhill fields.

The leading and distinguishing features of his character may be delineated in a few words. His knowledge, considering his years, was extensive. He thought with uncommon precision and accuracy. The great doctrines of grace, such as the distinct personality, and eternal godhead of the Son and of the Spirit; the atonement made by the

death of Christ for the sins of men; the justification of the ungodly by faith in his righteousness; the warrant that a sinner, as such, hath to receive and rely upon Christ for salvation, with the influence which the belief of these has in purifying the heart and life: These great and leading articles of the Christian faith were his favourite theme; and of these his ideas were just, distinct, and clear. To ascertain the truth respecting these essential points of faith was his object; and with this view he studied the Bible with the greatest care; he perused also with attention and pleasure, the writings of our most esteemed divines; although, in forming his religious creed, he did not receive any article on human authority; he would call no man master, but searched the Scriptures to see whether the things were so. He saw where any objection against a truth might be raised, and was ready to take off its force. He saw on what side it might be attacked, and was there prepared to defend. To the Presbyterian form of church-government he was firmly attached, from a conviction that it is the form laid down in the New Testament; and that he understood to good purpose its foundation in Scripture, is sufficiently attested by his valuable treatise upon that subject. His public discourses were chiefly didactic, and calculated for informing the understanding, though at times he could find his way to the hearer's heart.— In lecturing, he had a peculiar dexterity; he clearly shewed the connection of the passage to be illustrated, and upon the whole did cast a remarkable light upon the sacred pages. In conversation he was easy, instructive and entertaining; he used in his chair to descant upon gospel-truths in a distinct, engaging, and delightful manner; he never spent his time in empty foolish talking, much less in making reflections injurious to the reputation of others; but in every company it seemed to be his aim, either to do good, or get good, or both.

To many of his unexperienced countrymen, who, following out their occupations, resorted to London, Mr. Hall was of singular service. The congregation over which he presided was indeed chiefly composed of young men from Scotland of that description. When they were introduced to him, he would with all plainness and faithfulness, tell them of the snares and evils to which the unwary youth was exposed in the metropolis, put them on their guard against the arts employed by the vicious to seduce the simple, give them suitable counsels as to the mode of conduct they ought

to pursue, and joining with them in prayer, he sincerely and fervently recommended them to the divine grace and protection. He wished to see them now and then during their continuance in town. He gently reprov'd and tried to correct any improprieties that he could observe in their behaviour. So long as they continued sober, they reckoned it a privilege to have access to their friendly and esteemed pastor. He was a kind and constant friend, and esteemed a valuable acquaintance. His manner was gentle, affable, and courteous. The benevolence of his disposition led him to attend even to those *miniature* offices of kindness which are so necessary to smooth the intercourse of mankind with each other, and have so great an influence on general happiness. His pleasing, generous, and very acceptable attentions, the gratitude of those who were obliged by them will not soon forget. His piety has been already noticed. It was genuine, unaffected, and ardent. Here it was that this man of God was truly eminent and distinguished. He lived by the faith of the Son of God, and in the believing enjoyment of the new state upon which his favourite Marshall insists so much. All who knew him, especially his intimates, were witnesses how holily, and unblameably, and justly, he behaved himself among them. Frequently, and with delight, he perused the inspired volumes. He was much in the devout exercises of praise and prayer: to give vent to the grateful emotions of a feeling heart, and to elevate its best affections, he used even in the solitude of the closet, to sing aloud psalms, and hymns, and spiritual songs.

He still lives in the affection of his friends. His dear flock have given the most substantial proofs of a warm regard to his memory, by their beneficence to his widow, which, at the distance of twenty-three years after his death, continues undiminished; and his name is grateful to numbers who have been edified by his writings. He was honoured and respected while he lived, and he is remembered with kindness and veneration when he is no more. "The righteous shall be had in everlasting remembrance." "Be not slothful, but followers of them who through faith and patience do inherit the promises."

March 9, 1801.

(*Christian Magazine Edinburgh.*)

On the Idolatry which consists in the love of the world.

(From Bishop Horne's Sermons.)

The apostle has remarked, "There are gods many, and lords many," who in different ages have claimed and obtained the homage of mankind. The point in dispute between Joshua and his people was not, whether they should *serve at all*, but *whom* they should serve; whether the gods of the nations around them, or Jehovah the God of Israel.

It may seem difficult to account for, and even to conceive that strange propensity which appears in the early ages of the world to the worship of idols, and of which nothing less than a seventy years captivity in Babylon could finally cure the Israelites themselves. Before that event, notwithstanding all the miracles of power and goodness which God had wrought for them, we read continually of their forsaking *him*, and going over to the worship of *strange gods*. Who these *strange gods* were or what charms they possessed, thus to bewitch and seduce the minds of persons better taught and instructed, deserves consideration.

Now it appears, by the testimony of all history, sacred and profane, that the oldest and first idolaters worshipped the creature instead of the Creator, the powers of nature instead of the God of nature. Receiving life, health, food, and many other blessings by means of the sun, the light, and the air, they forgot God who made those elements, and deemed *them* to be the gods that governed the world, supposing them to be endued with understanding and wisdom, as well as power and might. This kind of idolatry perished long ago, with the nations among whom it was practised. But let us not imagine we ourselves are therefore free from the crime; since every man is guilty of it, who offers to the world, or any thing in the world, the service which is due to God only.

The scripture declares concerning covetousness, that it is *idolatry*: and concerning unbelievers and bad men in general, that they serve the *god* of this world. He therefore who devotes his time and his pains, his words and his actions, his heart and his affections, to the pursuit of power, wealth, or pleasure, in effect revives the old idolatry, and virtually sacrifices to the gods of the nations. He

serves the creature rather than the Creator. And of the service which he is often led to perform, it cannot be said, as it is truly said of another and better service, that it is "perfect freedom." They who, in veneration of Baal, cut themselves with knives and lancets, or, out of respect to Molech, made their children to pass through the fire, would not suffer perhaps by the comparison. Health and peace, honour and conscience, present happiness and future expectancies, are costly oblations, daily and hourly offered at the shrine of these sublunary deities.

The *world*, in short, under one form or other, has ever been the idol set up against God by the adversary of mankind, like the image erected by the monarch of Babylon in the plain of Dura, before which, "the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were to fall down and worship." The world, with its fashions and its follies, its principles and its practices, has been proposed in form to Englishmen, as the proper object of their attention and devotion. A late celebrated nobleman* has avowed as much with respect to himself, and by his writings said in effect to it, "Save me, for thou art my God!" He has tendered his assistance to act as priest upon the occasion, and conduct the ceremonial. At the close of life, however, his god, he found, was about to forsake him, and therefore was forsaken by him. You shall hear some of his last sentiments and expressions, which have not been hitherto (so far as I know) duly noticed, and applied to their proper use, that of furnishing an antidote (and they do furnish a very powerful one) to the noxious positions contained in his volumes. They are well worthy your strictest attention. "I have run" (says this man of the world) "the silly rounds of business and pleasure, and have done with them all. I have enjoyed all the pleasures of the world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which is in truth very low; whereas those that have not experienced, always over-rate them. They only see the gay outside, and are dazzled with their glare. But I have been behind the scenes: I have seen all the coarse pulleys and dirty ropes which exhibit and move the gaudy machines; and I have seen and

* Lord Chesterfield.

smelt the tallow candles, which illuminate the whole decoration, to the astonishment and admiration of an ignorant audience. When I reflect back upon what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry, and bustle, and pleasure of the world, had any reality: but I look upon all that has passed as **one** of those romantic dreams which opium commonly occasions; and I do by no means desire to repeat the nauseous dose for the sake of the fugitive dream. Shall I tell you that I bear this melancholy situation with that meritorious constancy and resignation which most people boast of? No; for I really cannot help it. I bear it, because I must bear it whether I will or not. I think of nothing but killing time the best I can, now that he is become mine enemy. It is my resolution to sleep in the carriage during the remainder of the journey."

When a Christian priest speaks slightly of the world, he is supposed to do it in the way of his profession, and to decry, through envy, the pleasure he is forbidden to taste. But here, I think, you have the testimony of a witness every way competent. No man ever knew the world better, or enjoyed more of its favours, than this nobleman. Yet you see in how poor, abject, and wretched a condition, at the time when he most wanted help and comfort, the world left him, and he left the world. The sentences above cited from him, compose, in my humble opinion, the most striking and affecting sermon upon the subject ever yet preached to mankind. My younger friends, lay them up in your minds, and write them on the tables of your hearts; take them into life with you; they will prove an excellent preservative against temptation. When you have duly considered them, and the character of him by whom they were uttered, you may compare them, if you please, with the words of another person who took his leave of the world in a very different manner: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day." Say, shall your lot be with the Christian, or the man of the world: with the apostle or the libertine? You will not hesitate a moment, but in reply to those who may attempt to seduce you into the paths of vice and error, honestly and

boldly exclaim, every one of you, with Joshua, "Choose ye this day whom ye will serve; but as for me and my house we will serve the Lord."

Lukewarmness in Religion, loathsome to Christ.

THOUGHTS upon Rev. iii. 15, 16. *I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.*

These are the words of him, who holdeth the seven stars in his right hand, and walketh among the seven golden candlesticks; who is the Amen, the faithful and true Witness. They were addressed to the ministry of the church at Laodicea, as a solemn message and warning to them, and to the churches whom they represented. As this message, in one part or other, suits all Christian churches whatever, and as this and the other Epistles were designed for other ages and persons, it is added to each, "He that hath an ear to hear, let him hear what the Spirit saith to the churches." The message to the church of Laodicea differs materially from all the rest, because she had greatly degenerated, having become lukewarm and self-sufficient; and our Lord's counsel and reproofs are suited to such a peculiarity of character and conduct. Lukewarm water is exceedingly disagreeable to the stomach, and we throw it up with loathing: Thus Christ declared he would cast off the church of Laodicea with abhorrence. And what Christ said with his mouth he hath performed with his hand; for while some of the Asiatic churches, which he commends, exist in some pitiful remains, it is long since there has been a single Christian in Laodicea! The application of these words to our present circumstances is very easy; and while we resemble Laodicea in character we have every reason to fear that we will soon like her be spued out of Christ's mouth. In order to throw some light upon this important passage, we shall endeavour to answer the following questions:

What is it to be cold in religion?

What to be hot?

What is it to be neither cold nor hot?

What renders lukewarmness so abominable to Christ?

What is imported in the words, "I will spue thee out of my mouth?"

1. What is implied in the word "cold," as used by Christ in these verses? In the connection it certainly signifies heathenism, or being without the knowledge of the true God through Christ, and all its concomitants and consequences in idolatry, ignorance, and practical abomination. It were better to be absolutely or altogether heathens, than to be wicked Christians, unacquainted with the genius and spirit of that religion, which teacheth men to deny ungodliness and worldly lusts, and to live soberly, righteously, and Godly in this present evil world. God frequently complains of his ancient people, that they were worse than the heathen, and asks at them, Whether any nation ever changed their gods, or acted with the same folly and impiety as they had done? Jer. ii. 9—14. A consistent heathen did not dishonour God by the one half so much as an inconsistent and profligate Jew. In our land those are cold, who are infidels, and so profane that no society of Christians can consistently acknowledge them as members; who treat all religion with contempt and scorn, and live without God in the world; who are avowed enemies to Christ and his saints, his ordinances and laws; who give the reins to their lusts, and walk at sinful liberty; who seem neither to regard the terrors nor consolations of Christianity, nor the voice of conscience, the restraints of decency and education, nor the religious observances of their country, and are held in only by the strong barrier of human laws! Are there not with us, even with us, such infidels and profane men, who hate the light and come not to it, lest their deeds be manifest that they are not wrought in God?

2. What is it to be hot in the things of God? There is a heat in religion which arises from the animal frame, and the sinful passions of men. This heat produces many tears, gives birth to an intemperate zeal, and is often the companion of an intolerant spirit. Moses had too much of this heat, when he struck the rock instead of speaking to it; and Saul was under its influence when he slew the Gibeonites. There is the heat of enthusiasm, when the imagination prevails over the understanding, and the light within is substituted in place of the law and testimony. This heat has greatly injured the church, and has filled the world with blood and confusion. But the word *heat* or *hot*, which is derived from the process of regular fermentation, and is

commended by Christ, implies, that one has the power and spirit, as well as the name and profession of religion; has a zeal for God, animated, regular, and according to knowledge; a zeal which nothing can damp, and which embraces for its object the whole of divine truth, as exhibited to the church in the word of God. He is not only in the building of the church, but a lively stone in it, growing up to Christ in all things, who is the head; not only on Christ's way, but running as in a race, striving to be foremost, zealously affected and fervent, or boiling hot in spirit, as the word signifies. This warmth of spirit, which is the production of the Spirit of God, animates to every thing tending to promote the glory of God, the salvation of souls, and the credit of religion upon earth. The fervent Christian is not so hot as to depart from the rule of the word, or reformation attained in the church. This is not a scriptural heat, but a wild fire, which generally leads into the dreary regions of apostacy and infidelity. The saint would not be so hot as to rush forward without a call, or to leave his sphere in society, without waiting for the decisions of scripture, and the signals of Providence. This, he knows, would not be serving the God of order, but his own irregular ambition and sinful propensities. Who hath required these things at your hand? sounds loudly in his ears, and deeply impresses his mind. But the believer is so hot, that whatever he can do for the promotion of the Redeemer's kingdom, by his prayers, advice, example, purse, and co-operation, he heartily endeavours to perform. Every scheme sanctioned by scripture, and likely to extend the fame of Jesus, and comfort suffering humanity, meets with his most ardent wishes and prayers. Oh that such a heat would pervade our congregations, and teach us to love the truth and the peace!

8. What is it to be neither cold nor hot? The best of saints and the purest churches have a portion of lukewarmness about them. None can say but that they are comparatively careless and indifferent, and are not so decided in their resolutions, fixed and lively in their principles, and active in their lives, as they ought to be. "They cannot do the things that they would." But this remaining lukewarmness in believers, and which is their ordinary burden, is very different from the allowed and self-sufficient lukewarmness of Laodicea. This lukewarmness can only be found in the church of Christ, and among professors of religion.—The heathen and irreligious world cannot properly be said

to be lukewarm and indifferent. This spirit may be found, and most frequently is found, not in churches corrupted in doctrine, discipline and morals, but where there is a sound creed, faithful discipline, and good conversation. The lukewarm professor may not have a defect in his creed, nor an apparent blot in his life, and yet have but a form of religion, and be detestable in Christ's sight. He has thrown off the coldness of profanity, and put on the lukewarmness of hypocrisy; he is on Christ's way, but his steps are halting and slow, and his eyes look askint to other gods; his profession is to him like an upper garment in a warm day, not a pleasure but a burden. He has the toil of religion, without the pleasure and enjoyments of it. A short contrast between the lukewarm Christian and the lively believer may perhaps shew the character of the former in its true colours. Nothing marks the character of the true saint so strongly as his love to public ordinances; see Psalms xlii. 63. 84. He suffers not a slight obstruction to detain him, and he finds it hard to be resigned to God's will when he is necessarily detained. On the contrary, a little distance, a slight indisposition, inclemency of the weather, and a visit from a friend, are, to the formalist, welcome obstructions to him in attending the house of God. The saint is engaged principally with God in his own ordinances, and in a great measure overlooks what pleases and attracts the lukewarm professor; such as, the manner and eloquence of the speaker, the brevity of the sermon, and external decoration of the worship. The saint is distinguished by an uniform attention to the duties of the closet and family; whereas the formalist, there is good reason for asserting it, is cold, remiss and indifferent in his family; and how can he be lively in his family, if he neglects the solemn duties of secret prayer, meditation, and self-examination? These three last duties are the grand evidences of vital religion, which saints themselves find hard to perform, and by which their principal conflicts with Satan and their own hearts are maintained. The lively Christian is known by his company. He is occasionally with wicked men; but all the time he is among them he bears a cross, and hastens from their society, to be a companion of them who fear God. But the lukewarm professor frequently loiters among the vain and frothy; and as he is an enemy to strictness himself, so he joins in condemning it with the foremost in the companies which he frequents. He goes one length in sin after another, and still cries, What harm is this? till at last he will contend for no truth, and thwart

the humour of no company. He conforms to this world as far as he can, without incurring the reproach of the religious society of which he is a member ; and, but for their displeasure, would plunge into the grossest vices. The saint generally has a humble self-denied conduct ; but the hypocrite is swollen with spiritual pride, and is a wonderful stickler for forms and ceremonies, and the peculiarities of a party, while he neglects the weightier matters of the law, love to God, candour towards brethren, and mercy towards men.

4. Why are the lukewarm so loathsome to Christ? He is no friend to the coldness of infidelity and wickedness? neither does he approve of unsanctified heat and intemperate zeal in his service. He hates them both with a perfect hatred. Profane men, and deists, and heathens, cannot escape the just judgment of God ; but the sins of hypocrites are more heinously criminal in his eyes. Those who bear his name, and in works deny and blaspheme it, are his greatest enemies, and cannot escape his fiery indignation. Nothing forms such a barrier in the way of the progress and honour of Christianity, as lukewarmness and neutrality. A bad servant will do ten times more mischief while he remains in the family, than if he were dismissed from it altogether. The spirit in question secretly undermines the power, and destroys the influence of our holy religion. The lukewarm obstruct the spread of true godliness in every place, and especially injure new converts, who are under the operation of a first love. Christ himself was infinitely remote from lukewarmness in the cause of sinners, when he appeared as their friend from eternity, lived and died for them. He is so still, as he pleads their cause in the presence of God. How must he loath and detest those "cakes unturned," those "silly doves," who have no heart for decision and activity in his service, but depreciate the same to the utmost of their power ; and how soon must those societies moulder to pieces, where lukewarmness and indifference prevail ! Grey hairs already are seen : symptoms of a certain speedy decay are every where apparent. Ichabod is written with the pen of a diamond upon our assemblies and the horns of our altars. We are already in an alarming degree deserted of God, and alas, we know it not, and are not lamenting after the Lord !

5. What is implied in Christ's spuing the church out of his mouth? This beyond a controversy supposes that the church upon which this judgment is executed, is very much the object of his aversion and hatred. The sins of profes-

sors must be singularly heinous, when they provoke Christ to exercise such severity upon his Church. It is no small affliction indeed when he not only loaths men himself, but excites others to detest them, as spued out of his mouth! when they shall vindicate his judgments, and wonder they are not more heavy and continued. Laodicea is spued out of Christ's mouth, and let Britain beware. The reformed churches have all left their first love, and our own land, is deep in degeneracy and apostacy. The judgments of God are gone through the nations abroad, and are not far we fear, from us. Happy will it be for us if we comply with the gracious advice of Christ, addressed even to Laodicea, I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, &c. As many as I love I rebuke and chasten: be zealous therefore, and repent.

(Chr. Mag. Edinburgh.

FOR THE INSTRUCTOR.

Thoughts on Heb. x. 25, "Not forsaking the assembling of ourselves together, as the manner of some is."

In verse 23, the apostle exhorts christians to unshaken stedfastness in their holy profession, "Let us hold fast the profession of our faith without wavering," which he enforces by a motive or consideration of the greatest moment, the unchangeable veracity of a promising God. "Faithful is he who hath promised." A realizing persuasion of the divine promise, and of the faithfulness of God therein, will enable us to overcome temptations to apostacy from the truth, arising either from the smiles or the frowns of the world. A very important duty which christians owe to one another is proposed v. 24. "And let us consider one another, to provoke unto love and to good works." By mutual exhortation, by persuasion and example, it is incumbent on them to stir up one another to fervent love to God, his people and to all men; and what is the native consequence, the proper effect of love, to the practice of all good works.—Alas, how little concern of this kind is to be perceived among many called christians. The sacred writer then points out a precious mean of establishing christians in their

holy profession, and of promoting mutual love,—a regular, conscientious attendance on the public dispensation of gospel ordinances, implied in the caution, not to forsake the assembling of ourselves together.

That the passage may properly enough be applied to private social meetings for prayer and religious conference cannot, we suppose, be denied. But the words are no less clearly expressive of a warning to Christians not to neglect church meetings for the public celebration of gospel ordinances. In this light it is proposed at present to consider them. A stigma is put upon some, who began to decline such meetings; and the censure is doubly due to such as live in the neglect of both the one and the other of these kinds of meeting. That it is no light thing in the sight of God to forsake the public assemblies of his people for religious worship, may appear from what the scripture teaches, relative to the duty of meeting together for such a purpose. For determining this matter, let the following things be duly considered.

1. *The divine appointment of such assemblies.* In religion the conscience cannot be bound by any other authority than that of Him who made us. Whatever He enacts is of inviolable obligation. But our fear of God is not to be taught by the precept of men. Is it then enquired by what authority we assemble for the worship of our God? or who gave us this authority? we are at no loss for an answer. It was Himself. Under the Old Testament the Jews were expressly required to hold a holy convocation, or sacred assembly, at prescribed periods, for religious worship. And the celebration of the three great annual feasts, which all the males were obliged to attend, necessarily put them to a great deal of trouble and expense. But it is the prerogative of him, on whom all depend, to determine in what manner he will have his people to serve him. And although the Christian institutions are comparatively easy to what the ordinances of the old dispensation were, yet public worship is no less binding under the gospel than under the law. The commission which Christ gave to his apostles *to go and preach the gospel to every creature*, and in virtue of which ordinary ministers continue to exercise their office, necessarily includes the duty of people attending to hear. Pursuant to the great design of their office, the apostles repaired to the chief places of concourse, the temple or the synagogue, to speak to the people *all the words of this life*. This

course they took with the Jews, wherever they had places of public worship. And when the Jews put away the word of God from them, and the apostles had turned to the Gentiles, they took the advantage of such places of meeting as they had access to. Paul and Silas at Philippi *went out of the city to a place where prayer was wont to be made, and spake unto the women who resorted thither.* The duty of assembling to hear the word preached, and to join in prayer and praise and other exercises of religious worship, is so indispensably necessary, that the neglect of it goes to defeat the whole purpose for which the gospel ministry was appointed, and is, in effect, a denial of Christ's authority in the appointment, a reflection upon or contempt of his wisdom, grace and goodness therein. It is true we are warned *not to hear the instruction which causeth to err from the words of knowledge.* And the duty in question ought so to be regulated, as not to think ourselves obliged, or even at liberty to bid them God speed who bring not the true doctrine of Christ. But while we ought to take heed to give no countenance to corruptions in religion, it is without doubt incumbent to honour the Lord, according to opportunity, in a conscientious waiting on the pure and faithful administration of gospel ordinances.

2. Another topic of argument to prove the duty of assembling ourselves together is *the commendation in scripture of public ordinances.* And they are commended different ways; by express testimonies of the divine regard for them; and by a declaration of the saints affection for and desire after them. Do we not read, *The Lord loveth the gates of Zion more than all the dwellings of Jacob,* which plainly means, that however the Lord's presence may be expected in the families of his people, however he reckons himself honoured by their private worship, graciously regards and accepts of it, which therefore ought conscientiously to be performed; yet he gives the preference to public solemn assemblies, as a more eminent way of honouring him, a more effectual mean of promoting the interests of his glory, and the cause of religion in the world. The promise of his presence and blessing to attend ordinances, both points out our duty to observe them, and affords the greatest encouragement. *In all places, says God, where I record my name, I will come unto thee, and I will bless thee.* Exod. 20, 24. And as this promise is made in connection with the order of building an altar for sacrifice, it seems necessary to refer it to public worship. *Blessed are they that dwell in thy*

house; They will be still praising thee. The holy Sabbath, particularly, is to be sanctified by the public and private exercise of God's worship. And while a blessing is pronounced on the man that keepeth the Sabbath from polluting it, it is promised concerning such as do so, *even them will I bring to my holy mountain, and make them joyful in my house of prayer.* Isa. lvi. 7. In the book of Proverbs ch. i. 20. wisdom, that is Christ, the personal wisdom of God, is represented as, in his own ministry and by his servants, *crying without, uttering her voice in the streets,* 21. *she crieth in the chief places of concourse, in the openings of the gates.* To the same purpose ch. viii. 1, 2, 3. Such figurative language seems best explained of public ordinances. These are the gates of Zion where God is to be praised; the gates the courts of the Lord, into which we should enter with thanksgiving and praise. And what is our encouragement to attend upon them? *Blessed is the man that heareth me, watching daily at my gates, and waiting at the posts of my doors.* Prov. viii. 34. Do we value the gracious presence of God, and fellowship with him? Do we esteem and desire his blessing? Let us seek it in the use of appointed means. *The Lord hath chosen Zion, he hath desired it for his habitation. This is my rest forever: here will I dwell, for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread.* Ps. cxxxii. 13, 14, 15.

Again, public ordinances are the object of the saints desire and delight. To express this the most energetic language is employed. The sweet singer of Israel thus describes his vehement affection for them, "Lord, I have loved the habitation of thy house, and the place where thine honour dwells." "One thing I of the Lord desired, and will seek to obtain, that I may dwell all the days of my life in the house of the Lord, to behold the beauty of the Lord, and to enquire in his temple." "As the hart panteth after the water brooks, so panteth my soul after thee, O God, my soul thirsteth for God, for the living God: when shall I come and appear before God." "O send forth thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy tabernacles." "O God, thou art my God, early will I seek thee; my soul thirsteth for thee: my flesh longeth for thee—to see thy power and thy glory, so as I have seen thee in the sanctuary." To the same purpose, Ps. lxxxiv. 1, 2. and cxxii. 1. "I was glad when they said unto me, Let us go up to the house of the Lord." It is promised that the people of God should

excite one another, saying, "come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths." Can the forsaking the assembling of ourselves together, as the manner of some is; can indifference about public ordinances, or carelessness in attending them, be reconciled with the ardent desire, the fervent affection for them, which breathes in the passages quoted? "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and evil speakings; as new born babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious."

3. *Scripture example* enforces the duty of a careful attending on the dispensation of public ordinances. No sooner was a Christian church formed, or societies organised for the celebration of public worship, than it is said, "They continued stedfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers." Acts ii. 42. It is taken notice of as a thing customary for the disciples to meet together on the first day of the week, Acts xx. 7. just as it had been common for the Jews to assemble in their synagogues on the seventh day of the week, for the reading of their scriptures, and other religious service, Acts xv. 21. The particular day of sacred rest, or Sabbath, having been changed from the 7th to the 1st day of the week at the resurrection of Christ. Public assemblies for the celebration of the Lord's supper are referred to as a thing in common use in the church of Corinth, 1 Ep. xi. 20. If they had not been in the habit of meeting together for the celebration of public worship, what occasion had there been for that regulation, "Let your women keep silence in the churches." The same thing is intimated in the direction about making collection on the first day of the week, 1 Cor. xvi. 1. But indeed there can be no doubt that this was the uniform practice of professing Christians in the primitive ages of the church of Christ, as it has continued to be ever since by such as have had a due regard for their profession. And ought we not to go forth by the footsteps of the flock! And surely we ought not to overlook the example of the great Shepherd of the flock himself. In company with his parents and others, when he was but twelve years old, he travelled from Nazareth to Jerusalem, a distance of seventy miles or upwards, to attend the feast of the passover, Luke ii. At the age mentioned, the Jewish doctors say that persons were obliged to enter on the duties

of adult church members. We are further assured, that it was his custom to go into the synagogue on the Sabbath day. Luke iv. 16. Thus he who was a perfect pattern of all good, has taught us by his own example to shew a constant respect for public ordinances. Has the command of God then any influence with us? Do we allow any weight to approved Scripture example? Would we act in the spirit of Christ and of the saints? We will beware of forsaking the assembling of ourselves together, as the manner of too many is. But to do so is

4. To manifest a disregard for divine threatenings and judgments, no less than for the divine promise and blessing. It is promised to the people of God, as a comfort under temporal privations and calamities, that they should continue to enjoy the means of grace and spiritual instruction, the benefit of a public ministry. Isa. xxx. 20. "Though the Lord give you the bread of adversity and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers." The Lord speaks of it as a precious privilege when he gives his people pastors according to his heart, to feed them with knowledge and understanding, Jer. iii. 15. On the contrary, to be deprived of the public ministry is threatened as a sore judgment. Amos viii. 11. "Behold, the days come saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." A famine of bread, or a want of the ordinary means of animal life, is justly regarded as a terrible judgment. To be stricken through for want of the fruits of the earth is worse than to be slain with the sword. But to be deprived of hearing the word of the Lord, of the appointed means of spiritual life, is represented as still more grievous. What does he who walks in the midst of the golden candlesticks threaten to the backsliding and lukewarm churches, as the most awful token of his displeasure? Let us hear and tremble, lest we should bring it upon ourselves. "Remember from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Rev. ii. 5. "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." iii. 15, 16. Can we have the same view of things, and yet forsake the assembling of ourselves together? In the persecutions carried on against the church in different periods, it was

always considered as one of the bitterest ingredients, that people were deprived of the free exercise of religion in public assemblies, or subjected to penalty for meeting together for worshipping God in the way they judged most agreeable to his word. This was justly resented and lamented as a cruel oppression, and a violent invasion of their rights. Rather than submit to it our religious, zealous forefathers sought to enjoy the privilege at the hazard of their lives. How little consistent with their spirit and principles is the indifference of many in these times of peace and liberty?

The prevalence of the evil warned against in the text at the head of this paper, suggested the idea of pointing out the obligation to the opposite duty, and also the encouragement. And who that professes subjection and friendship to Christ can be regardless of his authority in the appointment of public ordinances, or insensible to the obligation of observing in their season all things which he has commanded? Shall men act in these things just as it suits their convenience, or their love of ease? It is given as a reason why the children of Israel, at certain times, did every one that which was right in his own eyes, that then there was no king in Israel. Alas, how many professed christians act as if there were no king in Zion, or as if they were not bound by his laws. Can a neglect of ordinances consist with a due regard for his honour? What indeed is there to distinguish such as forsake the assembling of themselves, though making a profession of his name, from avowed enemies, who labour to blot out the glory and even the memory of the Sabbath, to banish christianity from among men, and bring in all irreligion and impiety? Any design to aid in accomplishing such ends is not to be imputed to them, but is it not the tendency of the evil in question? "He that is not with me is against me; and he that gathereth not with me scattereth abroad," saith the Redeemer. Has the Lord promised his presence and blessing in ordinances? How diligent then should we be in attending them as appointed means of fellowship with him, a privilege, the perfection of which make the inhabitants of heaven supremely happy.

The sin of professors forsaking the assembling of themselves together is indeed no new thing under the sun. Alas, it has been too common in every period of the church. The best of ministers have complained of it. Messrs. Boston and Ralph Erskine lament it in their writings, as sadly prevailing in their day, and among their people. Ma-

ny, even of those chargeable with the same thing, will be apt to think, "these people surely were greatly to blame. Had we been in their place, how strict and regular in attending would we have been.—What a blessing would we have thought it to have been under their ministry." Eminent indeed they were: their praise is in the churches. But thus it is that people deceive themselves from age to age. They do the same thing which they condemn in others, without reflecting that the same principle which leads men to neglect present opportunities, would have induced a disregard for the privileges of past times. When ministers treat on such subjects, there is one obvious prejudice which they have to combat. It may be alleged, they only plead their own cause, they only urge what is necessary for their own satisfaction, interest or comfort. And they will be far from denying the gratification it affords to see people careful to attend upon their ministrations. But is it a culpable principle that leads to press such attendance? Is not such attendance necessarily connected with the prospect of usefulness or success in their ministry. They may toil day and night and catch nothing, unless the Lord direct to cast the net on the right side of the ship. But where there is a multitude of fishes, there is the more hope of enclosing some. If the priests lips should keep knowledge, it is expected, it is required, that the people seek the law at his mouth; for he is the messenger of the Lord of hosts. Mal. ii. 7. Can the word do good to them that will not hear it? The official names given to ministers import a correspondent duty on the part of the christian people. Are they pastors and teachers? This imports the duty of attending on them for instruction. Are they ambassadors for Christ? It is that they may beseech men to be reconciled to God. If men will not hear their message, it goes to defeat the end of their office. But supposing them to overlook the apparent disrespect and real discouragement to themselves in people's forsaking their ministry, can they, consistently with faithfulness be unconcerned at the dishonour done to Christ in the neglect of his ordinances? Has he not said, "He that heareth you, heareth me, and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me." Luke x. 16. Can they be unaffected with the danger to which such neglect exposes the persons guilty? "How shall we escape, if we neglect so great salvation." And can one, having at heart the best

interests of the rising generation, avoid lamenting the pernicious effect which such neglect in those advanced in years is calculated to have upon youth? What esteem for ordinances can be expected, for example, in children, whose parents are negligent in this matter? Can they think them of any worth, necessity or utility? Perhaps some may think themselves well enough employed in reading their Bible and other good books, while they neglect opportunities of assembling themselves together. But every thing is beautiful in its season; and it is a perversion of divine order to suffer one duty to jostle out another. The bible, if rightly read, would send people to ordinances; and ordinances, if duly observed, would send them back to their bible; and good books will be a witness against gospel despisers. If people are so situated that, without considerable difficulty and expense, they can but seldom enjoy public ordinances, in that dispensation of them, which they think most agreeable to the unerring rule, should they not seriously consider, how they might ameliorate their condition in this respect, though with some sacrifice of worldly property.

Without calling the reader's attention to other considerations on the subject, it is necessary to bear in mind, that however binding the duty of attending ordinances, they have no intrinsic virtue for producing any saving effect. They are to be attended under impression of the divine authority appointing them, in a dependance on the Lord's blessing, which alone can render the most scriptural dispensation of them truly beneficial to the soul, and with an eye to his glory, "Paul may plant and Apollos water; but it is God that giveth increase."

The following extract of a letter from Mr. Burford to Mr. Ward, may be annexed.

"I now see that the Lord has answered my prayers, in opening a situation, where I may hear his blessed word. Several gentlemen have offered me situations with large salaries, but I refused; as I had rather go where I can hear the word of God, and live upon bread and water, than be in a situation where I could have all the good things of this world, and be deprived of hearing that blessed word.

Extract from a Sermon, entitled, The Charitable blessed, preached in the first church in New Haven, August 8, 1810. By Timothy Dwight, D. D. President of Yale College.

The occasion on which the sermon was preached is briefly explained in the following advertisement prefixed to it,

"There are in the city of New Haven three Female Charitable Societies, voluntarily formed for the purpose of relieving the sufferings of women and children, in the several congregations. At the request of two of these Societies the following discourse was delivered, and is now printed."

The text is in Psalm xli. 1, 2, 3.

"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.

The Lord will preserve him, and keep him alive: and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness."

Among the grounds on which the duty of exercising charity is refused or neglected, the author reckons the "wish to lay up property for our children." On which particular the two following paragraphs are selected in the Panoplist, for October last, with the following remark, that the account there given of the fluctuation of wealth, in the town of New Haven, will apply, with little alteration, to most of the large towns in our country.

"The wish to provide comfortably for our children is not only rational, and innocent, but an indispensable duty. *"If any man provide not for his own, especially for those of his own house; he hath denied the faith, and is worse than an Infidel."* God hath entrusted our children to our care, and has very reasonably, as well very kindly, required, that we should sustain them: educate them, form them to habits of virtue; prepare them for useful business, and enable them, so far as shall be in our power, to enter, with prospects of success, upon some beneficial and reputable employment for life. But he has not required of us any anxiety, or any labours, to leave them rich. On the contrary, he has taught us, both in his word, and in his providence, that such anxiety, and such labours, are miserable folly. *"Yea,"* saith the wisest of all men,

speaking by the Spirit of inspiration, "*I hated all my labour which I had taken under the sun, because I should leave it unto the man that shall be after me; and who knoweth whether he shall be a wise man, or a fool? Yet shall he have rule over all my labour, wherein I have laboured. This also is vanity.*"

"The humbling truth, which concludes these observations of Solomon, is abundantly exhibited in the course of divine providence. Almost all the wealth, which exists in this town, has been earned by those who possess it. During forty four years, the term in which I have been acquainted with it, almost all the persons who inherited considerable property, and have left the world, have died poor, very many of them bankrupts, some of them beggars, and scarcely any of them men of wealth. What man would toil through life, to earn property, with the knowledge that this would be the issue of his labours? What man of common sense, must not perceive the decisive probability, furnished by this example, that his labours to hoard up property for his children will issue in this manner? My brethren, you profess to love your children. Do you wish it to be more difficult, are you willing to toil through life to make it more difficult, *for them to enter the Kingdom of Heaven, than for a camel to go through the eye of a needle?* Are you willing to place them in temptation, and a snare, and to cherish in them *the foolish and hurtful lusts, which drown men in destruction and perdition?* Will you make these objects reasons for refusing, or neglecting, to perform a duty, so loudly demanded by humanity, so pungently urged by conscience, so solemnly enjoined by God?"

Reading Female Cent Society, Massachusetts.

The members of this Institution, animated with a commendable zeal to propagate the gospel among the heathen tribes in our country, have consecrated their contributions of a *cent a week*, to the support of the Indian school, in the Cherokee nation, established by, and still under the care of, the Rev. Gideon Blackburn, the pious, indefatigable, and successful Missionary, sent by the General Assembly of the Presbyterian Church, to this nation.

About a year since, they sent to the Rev. Mr. Blackburn, through the hands of the Rev. Dr. Morse, *seventeen* dollars; and lately have deposited in the hands of the latter,

for the same object, *forty three dollars and twenty three cents.*

Were every pious and benevolent lady, in our country, in imitation of the example of the members of the Institution above named to spare a *cent a week*, for some similar object, what a fund would they create, for the advancement of the Redeemer's cause? Who will deny this easy aid to a cause so precious?

We earnestly recommend to the pious and benevolent ladies of all our towns, the subject of forming similar Institutions among themselves, and of consecrating their funds to like purposes.

[FROM THE CHRISTIAN OBSERVER.]

To the Editor of the Christian Observer.

Having been employed for some months past in arranging and collating the Oriental Manuscripts in the public library of the university of Cambridge, brought by the Rev. Dr. Buchanan from the East, and by him presented to the university, I propose to give some account of them, or such of them as may be interesting to the readers of the Christian Observer. I presume, sir, the communication of such notices will not be remote from the design of your publication.

These manuscripts are chiefly *Biblical*, and are written in the Hebrew, Syriac and Ethiopic languages. They were collected by Dr. Buchanan in India. The Hebrew manuscripts were obtained from the Black Jews, who have had settlements in India from time immemorial, and are now found in numbers about Cochin. These Jews differ in many respects from those of other countries, and bear evident marks of descendants from those ancient dispersions we read of in the Sacred History: they call themselves *Bene Israel*.— They have the Hebrew Pentateuch, but scarcely know of any other books of scripture. A copy of the Hebrew Pentateuch, written on goat-skins, and found in one of their synagogues, is in the Buchanan collection. The Syriac manuscripts were collected from the Syrian Christians in Travancore and Malayala, where a race of Christians has existed ever since the apostolic times; and the native Indian Christians bear the name of Christians of St. Thomas to this day. They have the whole Bible, and other books not in our canon, extant in the Syriac language, and theirs is perhaps

the purest of all the versions of scripture now known. There is in Dr. Buchanan's collection, a copy of a bible, containing the books of the Old and New Testament with the Apocrypha, written on large folio vellum, and in the ancient or *Estrangelo* character, and which was a present to Dr. Buchanan from Mar Dionysius, the Archbishop of the Indian church. But though all these MSS. were brought from India, they were not all written in India; some were written at Antioch, Mesopotamia, and other parts of Syria, Asia and Africa.

I am &c.

T. YEATES.

Cambridge, December 21, 1810.

RELIGIOUS INTELLIGENCE.

SIXTH REPORT

Of the British and Foreign Bible Society.

(CONCLUDED FROM PAGE 115.)

The domestic occurrences, with a view to a clearer elucidation of them may be conveniently arranged under the following heads:

1. New editions of the scriptures printed in England.
2. Auxiliary Bible Societies, instituted since the last general meeting.
3. Distribution of Bibles and Testaments: and
4. Donations to the funds of the society.

Under the first head, your committee have to report, that the edition of the New Testament in ancient and modern Greek, in parallel columns commenced in the last year, is nearly completed; and that the Dutch and Danish Testament, announced in the former report as being in the press, are now in circulation.

Your committee have also to report their resolution to print a version of the New Testament in the Irish language.

This resolution has been adopted on the fullest deliberation, and after the most minute inquiry into the expediency of it. The doubts on this subject, which have long delayed the execution of the work, are not new, as the question respecting the use of the bible and liturgy in the Irish tongue was amply discussed in a convocation held at Dublin, as long ago as the year 1634. It was then decided in the affirmative; and the arguments admitted in favour of the proposition did not appear to your committee to have lost their weight, when considered as applicable to the question at this time.

Your committee will not enter into a recapitulation of them: it will be sufficient to state, that there are still many Irish who may be induced to read the scriptures in their own language, but will not read them in the English or in the Gaelic; and there is reason to believe that the demand for them on this account will probably be considerable. On the

other hand, your committee have heard no arguments against the measure but what appear to them to have been satisfactorily answered. The version published by Bishop Beddel has been adopted by your committee for the edition now preparing, consisting of 2000 copies of the New Testament only, on stereotype.

The society is not uninformed, that a Mission has been for these forty years past, established on the coast of Labrador, for the purpose of instructing the Esquimaux in the Christian Religion. To facilitate these charitable labours, your committee have printed a version of the gospel of St. John in the Esquimaux language, and have further agreed to print the gospel of St. Luke. These works have been placed under the superintendence of the Rev. Mr. Kohlmeister, a Missionary lately returned from Labrador, and by a residence there of eighteen years, well acquainted with the Esquimaux dialect.

Your committee will next advert to the second head of arrangement, the Auxiliary Bible Societies which have been established since the last general meeting.

To expatiate on the advantages derived from these associations would be superfluous; it may, however, be briefly remarked, that whilst they exhibit a most decisive approbation of the principle on which the British and Foreign Bible Society was formed, they afford the most efficacious means, by local and combined exertions, of promoting the great object of its institution.

The rules and regulations under which they Auxiliary Bible Societies have been constituted, will appear in the appendix to your committee's report. It will be only necessary to state, that the principal aim of all is the same as that of the parent Institution; and that their design is to promote the circulation of the Holy Scriptures, either by direct contributions to the funds of the British and Foreign Bible Society, or by the local application of such portion of their means as circumstances may require, for the furtherance of this important object. The following is the enumeration of those Auxiliary Societies which have been added in the course of the last year to the associations and societies in London, Glasgow, Birmingham, Greenock, Reading, and Nottingham, of which accounts have been given in former reports.

1. "The Bible Society of Newcastle upon Tyne and its vicinity," under the patronage of the Lord Bishop of Durham.
2. "The Penryn and Falmouth Society."
3. "The Leeds Auxiliary Bible Society." This institution was established at Leeds on the day of the National Jubilee, with the double object of supplying the poor with Bibles and Testaments, and of aiding the British and Foreign Bible Society.
4. "The Manchester and Sandford Auxiliary Bible Society." President, the Rev. Dr. Blackburne, Warden of Manchester. The comprehensive scale on which this Society has been formed, and the zealous co-operation in which the several members of it have united to carry into effect the object of its establishment, give it peculiar claims on the respect and gratitude of the Parent institution.
5. "The Devon and Exeter Bible Society. President Sir Thomas Dyke Acland, Bart.
6. "The Leicester Auxiliary Bible Society." President T. Babington, Esq.
7. "The Auxiliary Bible Society at Kendal and its vicinity." President, the Rev. Mr. Murfitt, vicar of Kendal.
8. "The Bible Society at Sheffield and its vicinity." President, the Right Hon. Earl Fitzwilliam.
9. "The Bible Society at Hull.
10. "The Bristol Auxiliary Bible Society," instituted under the patronage of the Right Rev. the Lord Bishop of Bristol.

To promote the formation of this society, his Lordship was pleased to address a circular letter to the Rev. the clergy of his Diocese, stating, "his hearty approbation of the measure, and that it would afford him the greatest pleasure to see it carried into execution."

The zeal and alacrity exhibited by Christians of all denominations, to second his Lordship's recommendation; the number and respectability of the members of this new institution; the magnitude of their contributions and annual subscriptions, prove the deep interest excited at Bristol for the success of the British and Foreign Bible Society, in disseminating the Holy Scriptures.

Your committee have the pleasure to add, that the Lord Bishop of Bristol is the President of it, and that his Lordship has also honoured the British and Foreign Bible Society, by consenting to be one of its Vice-Presidents.

While your committee particularize, with such peculiar marks of commendation, the societies which have been formed at Bristol and at Manchester, they desire to be understood, as entertaining the most unfeigned respect and gratitude for those exertions which have been made by the other Auxiliary Societies, and which promise to aid, in so material a degree, both the funds and the operations of the Parent Institution.

Nor have the friends of religion in Scotland been inactive in promoting associations for the furtherance of the same object. In that part of the united kingdom, three new Bible Societies have been formed:— 1. "The Edinburgh Bible Society;" 2. The "East Lothian Bible Society;" and 3. "The Scottish Bible Society;" by the Ministers of the Presbytery of Edinburgh. From the co-operation of the former in undertaking to supply the military with bibles, and charging itself with the distribution of the Gaelic bibles in the Highlands, on the behalf of the British and Foreign Bible Society, your committee hope to receive the most useful assistance.

In Ireland, the Hibernian Bible Society, which has been already mentioned in the former report; of your committee, under the most respectable patronage of his Grace the Lord Primate, and other distinguished personages, has directed its attention to the introduction of the Institution into different parts of the country, by the establishment of Branch Societies, and several have been accordingly formed. In Dungannon, under the patronage of Lord Viscount Northland; in Armagh, under his Grace the Lord Primate; in New Ross, and in other places. From these Branch Societies of the Hibernian Bible Society, the same co-operation may be expected as from the Auxiliary Bible Societies established in England.

To assist the efforts of the Hibernian Bible Society in the distribution of the Holy Scriptures, your committee have voted to it a grant of 500*l.* and it is with the greatest satisfaction they also report, that a donation of 200*l.* has been made to the same Institution, by the Edinburgh Bible Society. The grant from this society, has been acknowledged in the Report of the Hibernian Bible Society, accompanied with the gratifying statement, that the issue of Bibles and Testaments from their Institution during the last twelve months, has nearly doubled that of the former years, amounting to 9034 bibles and testaments.

Your committee having been informed, that the Bible committee, of the Synod of Ulster, were making great exertions in disseminating the Holy Scriptures in Ireland, presented that body with a donation of 100*l.* to assist its charitable efforts; and they have had the satisfaction of learning, that the society alluded to has raised very large contributions within the bounds of the Synod, for the distribution of bibles and testaments to their poor of the respective congregations.

It is matter of great satisfaction to observe, that the assistance so liberally granted to Ireland, has stimulated the friends of religion in that

country to a degree of zeal and activity, from which, under the Divine blessing, the best consequences may be expected.

Under the general head of distribution of the Scriptures, on which your committee have now to report, they mean to include not only donations, but supplies of the scriptures furnished by the British and Foreign Bible Society to other associations and individuals, at the cost, or reduced prices.

The total of such donations and supplies has been very considerable during the last year, both at home and abroad. Copies of the Scriptures, either in whole or in part, and in various languages have been sent—**ABROAD**—to Southern Africa, for the benefit of the converted Hottentots.—To Paramaribo in Surinam.—To the West-Indies, for the use of the Christian Negroes.—To the islands of Sark, Jersey, Madeira, Dominica, Berruda, Jamaica, Guadaloupe, Martinique, and Trinidad.—To St. Domingo.—To the Cape of Good Hope.—To Quebec.—To Demerara; and to different stations in India.

At Home—The Naval and Military Bible Society has been furnished with large supplies of English Bibles at the cost prices; the same advantage has been afforded to the society for the support and encouragement of Sunday Schools, which has also been supplied with a considerable quantity of the Welsh scriptures; the Missionary Society has received some copies of the gospel of St. Matthew in Hebrew and Greek: the Philanthropic Society has been accommodated with the scriptures at reduced prices: copies have been furnished gratis to the London Female Penitentiary, to the Refuge for the Destitute, and to the Female Penitentiary at Bath. A very considerable number of Bibles and Testaments has been sent to Ireland, to be disposed of at half the cost prices, for the accommodation of schools in various parts of that country; and a supply to the same extent has been committed to an association at Cork, under the designation of the Indigent Room Keepers' Society, for sale or gratuitous distribution. The last mentioned association is most benevolently and extensively occupied in visiting the poor particularly those of the Roman Catholic persuasion.

To specify particular instances, in which individuals have been supplied with the scriptures for sale or gratuitous distributions, would occupy too large a portion of this report. The trustees of some charitable funds for the distribution of the scriptures to the poor have been permitted to purchase them of the society at the cost prices, by which they have been enabled to extend the benefits of their respective trusts considerably further than they could otherwise have done. The poor in several work-houses have been supplied under the direction of a committee appointed for that purpose. In short the most unremitting attention has been paid to the accommodation of prisoners of war, to that of soldiers and seamen, and to all such wants of the poorer classes of all countries and descriptions within the united kingdom, as were stated to require the benevolent assistance of the Bible Society. With a view to the particular supply of soldiers and seamen, the committee are engaged in making arrangements for the appointment of agents at all military and naval depots, for the sale of Bibles and Testaments at reduced prices. Of the extent to which the scriptures have been thus disposed of or gratuitously bestowed, the society will be enabled to judge, from the following fact, viz. That from the period when the British and Foreign Bible Society was enabled to furnish supplies of the scriptures, no less than 5,377 bibles and testaments have been distributed by one correspondent only of your committee, principally to the army and navy; with a zeal and discrimination which are entitled to the highest commendation, and which have received the most cordial thanks of your committee.

But it will be gratifying to the British and Foreign Bible Society to know also, that its benevolence has been accepted with the same cordiality with which it has been granted.

Of 500 Testaments sent to Martinique for sale or gratuitous distribution, amongst the negroes and other poor people, 450 were eagerly and rapidly purchased; and the remainder reserved for donations. The French and Spanish prisoners of war have expressed their grateful acknowledgments for the benevolence of the society; and your committee have information on which they rely, that the Danish prisoners, to whom 791 New Testaments were presented, were daily employed in reading them; and that large companies in different parts of the ship were soon thus engaged. From the correspondence of your committee, many other accounts might be extracted, equally gratifying to the feelings of the Society.

It only now remains to add some reflections naturally suggested by the facts which have been communicated to the Society.

It is now above two hundred and seventy years, since the light of Revelation shone with full lustre on this country; for it was then that its inhabitants first obtained the invaluable privilege of perusing the bible in their own language. The moral and religious effects which have flowed from the use of this privilege, prove what is in itself most evident, the influence of the Holy Scriptures in promoting the best interests of individuals and society, and hence afford the most solid ground of encouragement to the circulation of them in the greatest practicable extent: It must not however be unnoticed, that the encouragement thus held out, points to the performance of a duty, (for surely it is a duty,) of primary obligation in those who have free access to the waters of life, to open channels for conveying their streams to the parched and desolate portions of the earth which they have not yet pervaded: and to remove those obstructions which interrupt their currency. To what extent this has been effected by the British and Foreign Bible Society, is sufficiently apparent from the present and former reports of its proceedings; like the great rivers of the earth which fertilize regions far distant from the soil in which they take their rise, it has diffused the waters of life to the remotest realms, and has held out an invitation to every accessible part of the globe, "Ho every one that thirsteth, come ye to the waters."

The establishment of the British and Foreign Bible Society will undoubtedly form a distinguished era in the annals of the nineteenth century. It is to the honour of this country to have produced a religious Institution, for such the British and Foreign Bible Society may with strict propriety be denominated, the utility of which has received the most ample and gratifying acknowledgments, both at home and abroad; an Institution founded on a principle so simple, so intelligible, and so unexceptionable, that persons of every description who profess to regard the Holy Scriptures as the proper standard of faith, may cordially and conscientiously unite in it, and in the spirit of true Christian charity, harmoniously blend their common endeavours to promote the glory of God; an Institution which has excited the emulation of thousands to disseminate the knowledge of divine truth, and has given birth to the most extensive and respectable associations for the express purpose of aiding its exertions, and co-operating in the promotion of its glorious object; an Institution, which secures an adherence to the integrity of its principle, by regulations so precise and defined as not to admit of dubious interpretation.

Referring to the notice which has been taken of the first promulgation of the Scriptures in this country for public use, it is impossible not to recollect the eager delight with which this new and precious privilege was embraced and enjoyed. It is matter of real gratification to

be enabled to remark, that the spirit which prevailed at that memorable era, is not extinct. The facts stated in the present and former reports prove the high veneration in which the Bible is held throughout the United Kingdom, and the public sense entertained of its supreme importance to the temporal and eternal welfare of mankind. It is no slight recommendation of the British and Foreign Bible Society, that it has been the means of exhibiting this proof in a conspicuous view, as well as of cherishing and enlarging the feeling to which it applies.—Who that loves his country and fellow-creatures, but must rejoice at the notification of facts which may fairly be considered as affording an omen so favourable to the prosperity of both? “Blessed are the people,” says the Psalmist, “that know the joyful sound; they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day, and in thy righteousness shall they be exalted.”

Your committee, therefore, anxiously desirous that the blessing of God may accompany the circulation of the Holy Scriptures, conclude their report in the spirit of this Institution, by pressing upon its members and friends in every part of the world, the advice of the Apostle, “Pray for us, that the word of the Lord may have free course and be glorified?”

Extract of a letter from the Rev. Andrew Fuller, of Kettering, England, to Robert Ralston, Esq. Philadelphia

The last letters from India are encouraging. Restrictions have mostly subsided—There are now *ten* missionary stations; viz. Bootan, Robinson; Dinagepore, Fernandes; Saddamakl, William Carey; Goamalty, Mardon; Cutwa, Chamberlain; Jessore, Chater, Chator; Serampore, Carey and Co. Calcutta, do. Rangoon, Chater and F. Carey. A new chapel of seventy feet square was opened at Calcutta, on the 1st of January 1809. A considerable impression is made in that city among the Portuguese Catholics, and the Armenians. Most of the additions to the Serampore church, have of late been from thence. They say, “The controversy about missions creates no alarm here. We hear nothing of it, only by seeing the pamphlets. The Sanscrit New Testament is out, and the governor general received a copy very graciously.” The missionaries occupy the parish church at Serampore, (though they decline all remuneration for their services,) at the request of the principal inhabitants, and with the concurrence of the governor general. They have had many deaths among their christian people, very happy ones. Amidst their encouragements which furnish matter for praise, they have many painful occurrences, cares and afflictions which furnish matter for prayer. Such things must be expected. Grace and peace be with you.

Extract of an Address of the General Association of New Hampshire, Sept. 1809, relative to the religious education of children.

"The prevalent neglect, in our churches, of a duty, so great and obvious, ought to excite the deep concern of all who love the welfare of Zion. Perhaps there is no obligation disregarded with less remorse, or more fatal effects, than that of bringing up youth in the nurture and admonition of the Lord. Christian families are as certainly the nurseries of the church upon earth, as she is herself the nursery of the church in heaven. Nor is there a more alarming symptom of her condition, than the few, the very few, who tread in the steps of their religious parents.—We exhort the churches to think on this subject; to *think* on it with a serious, prayerful attention, correspondent with its immense importance. The most plausible objections of those who deny the divine rite of infant baptism, are furnished by our criminal inattention to such, as have been solemnly dedicated to God."

"To promote greater attention to the religious education of baptized children," we would join with the General Association of Connecticut, in recommending the following things:

"That christian parents endeavour to give their children every practicable advantage to become capable of reading the Bible, and of repeating the Assembly's Catechism, as early as possible—

"That they spend at least one hour with them every Sabbath, in prayer, catechising, and familiar instruction in the doctrines and duties of religion—

"That they teach them to sanctify the Lord's day by a stated and serious attendance on public worship, reading the scriptures, and such other exercises as are proper for holy time—

"That they require them to attend public catechisings till they are fourteen years of age; and thenceforward during their minority, to attend seasons that may be appointed by their pastor for the religious instruction of youth—

"That they restrain them from going into irregular and vicious company, and places of dangerous resort, and from being abroad unseasonably, and especially on the evening of the Sabbath—

"That they train them up in the habitual recollection of their solemn dedication to God, of the relation which they bear to his church, and the peculiar obligations which they are under, in due time, personally and publicly to own Christ."

OBITUARY.

The following remarkable particulars in the exercise of a young lady, in the vicinity of Carlisle, at the close of life, though somewhat out of time, seem not unworthy of being more generally known.

Miss A. P——, died of a rapid consumption, April 27, 1809. During the few months she laboured under this fatal disorder, she appeared to have had little expectation or even desire of recovery; and therefore more than once signified that she took the medicine prescribed by her physician, not so much with any hope of benefit, as in compliance with the earnest wishes of her relations. As is not uncommon in consumptions, appearances were sometimes flattering, at least to the hopes of her friends. But on the Tuesday before her death, a considerable alteration for the worse was apparent in her looks, which indicating, as her minister, who had called, apprehended, that the hour of her dissolution was not far distant; he took occasion to state his apprehensions. But with such an event she had been laying her account. And though not disposed, and not able to say much, she listened with lively attention to what was said on the occasion, and in time of prayer. She died on Thursday morning about sunrise. And about half an hour or a little more before her departure, when fully sensible of her exit fast approaching, she with great composure and earnestness, declared to those about her the grounds of her hope for eternity; expressed her trust in the Redeemer, and her willingness to die; and calling for the several members of the family, took a formal, affectionate farewell of them, at the same time addressing them with such cautions, counsels and comforts, as she thought suitable.

Mr. ———, her step-father, was the first who entered the room, after the alarm was given. And as she was urgently calling for her step-brother and step-sister, he was about turning back to hasten their coming; but she begged he would not go away. Under a strong impression that there would be little time for this last solemn interview, she appeared anxious that all the family might be present. Mention having been made of Mr. ———, she said, "if he were here now, I could speak to him," but when it was proposed to send for him, she observed he would not be here in time.— Asking her mother to come near to her, she bade her not be grieved for her going away, for that it had been her petition to be taken away in her youth, and the Lord was about to

grant her petition. Her grandmother having spoken of Christ's dying and overcoming death, and of his having gone to heaven, where he was preparing a place for his people, for all that were looking for him ; she listened with great satisfaction, and with a kind of triumph, emphatically said, "yes, for me, for me, for me!" repeating Christ's words, "I go to prepare a place for you." To a step-sister, when about taking her last leave of her, she said, "Polly, go on, trust in the Lord, and you shall never be ashamed!" Her step-brother being hastily called out of bed to witness a scene so singular and unexpected, was greatly affected, in a manner overcome ; she encouraged him, seemed to feel for his distress, intimating at the same time that she expected something from him suitable to her case. And when he observed that Christ was able and willing to save all that came to him, and that he will not cast off any ; she replied, He is the good Shepherd. And when at parting, these words had escaped him, *forever*, she instantly remarked, *no, John, not for ever*. To her only sister when expressing some surprise and alarm at the thoughts of her dying, she said, "my heart and my flesh do fail, but God doth fail me never," adding, "I love you, Mary, I love you." And then after a short pause, having in view the increase of her sister's fortune in consequence of her death, she said, "I know you have a large portion of this world's goods, O be careful to make a good use of it." Such was her presence of mind at that awful juncture, as to attend even to the children that were asleep. And being asked, if she had any thing to say to them, and if they might be called, she taking notice of the dawn, said no they will soon be up, but wished they might live and die in the fear of the Lord.

Being asked if she felt any pain, she said, no : I have some kind of pressure about my heart, but I feel no pain. It having been observed that so much talking would weary her, that she would be the better of a little rest or sleep ; she composed herself for a few minutes. In the course of the morning she had expressed a desire to depart, but afraid lest she should be impatient, she checked herself, adding, she wished not to offend, she wanted to wait his time. She desired her mother to give her love to Dr. G. and to thank him for his kindness and attention, adding the Lord is the great physician.

The word of God appears to have been her comfort in her affliction, and in the prospect of death. The twenty third Psalm was a favourite passage often recited. Not

long before her end, she repeated some lines in the 91st Ps. metre version.

He is my fortress and my God,
And in him trust I will.

Pronouncing these words with an emphasis, **TRUST I WILL.** These words indeed she came over very frequently, The Lord is my rock, in him will I trust. She indeed often began to repeat sentences of scripture, which she was not able to finish, but with which she shewed a wish that her friends would help her out. And from all she said, it seemed very evident that she depended for comfort against the fear of death, and for future happiness, not on any innocence or blamelessness in her own behaviour, but on the grace of the gospel. The free tenor of the promise in Christ, or the free offer of life and salvation in him to sinners as such. *This, this* was the sure foundation of her hope. The last words she was heard to utter, were these, *sleep in Jesus*; a little after which she expired, being a few days more than 18 years of age.

The scene altogether was very striking and impressive. She seemed to be in haste, as knowing her time to be short for what she had to do. The strength of voice with which she spoke, her ready recollection, her tender affection, the energy of her manner, as well as what she said, were quite astonishing; especially considering that she was naturally of a quiet and silent turn. And while she left her mourning relatives in tears, they were not left to sorrow, as those that have no hope. They had great reason indeed, not merely for cordial submission to the divine disposal, but for gratitude and joy.

The following reflections may perhaps not improperly be subjoined.

1. The Lord is sovereign in selecting those whom he is pleased to honour with being his witnesses at a dying hour. High expectations have some times been formed of what christians, advanced in years, especially ministers, who had been eminently pious, and zealous, would say in commendation of God and his ways, when they came to die, what ample testimony they would bear to the truth and power of divine grace, and the blessedness of a religious life; what advice and encouragement they would give to survivors to cleave to and follow the Lord. Such expectations have often been disappointed as well as sometimes realized. The nature or violence of their disorder, the suddenness of their death, or other circumstances, have disfitted them for that service.

And some have lamented it as a token of God's righteous judgment, on the generation, that so few are enabled to leave their dying testimony to the excellence of the gospel, the sayings and exercises of christians, when about to leave the world, having often had a very salutary effect upon others. It pleases, however, the Lord of all, occasionally, even out of the mouths of babes and sucklings to perfect praise. What has been said shews, indeed, that no decided judgment can be formed concerning the spiritual state of professors of religion, merely from their not being able to bear explicit or particular testimony for God, when finishing their course. At the same time, it may be regarded as a token of divine goodness, and a comfortable evidence of a gracious state, when persons are helped to do so.

2. The power of religion is conspicuously displayed in enabling young persons to triumph over the love of life and the terrors of death. Especially, as in the case of the subject of the foregoing narrative, when outward circumstances are inviting, when they are happy in the bosom of their relatives, and have desirable prospects of a worldly kind. "The righteous hath hope in his death; and the day of death is better than the day of one's birth." Is there not reason to think it was in a realizing persuasion of the divine testimony that the deceased often spoke of death with serenity and satisfaction. When *that* happened to be spoken of, occasionally, in her hearing it was not uncommon for her to say, "well, we have to die but once." We may add

3. The advantage of acquaintance with the word of God. This was apparsnt in her latter end. Knowing, in a manner, from a child, the holy scriptures, the storing of her mind with select portions, continued an important part of her religious education. And, among other exercises at seasons of catechising for children and young people; which she was punctual in attending, she took a part in repeating Psalms, and giving account of other portions of scripture. And what a rich fund of delightful meditation, what a sure ground of hope and spring of comfort, did the scriptures prove in time of need. Thus will they prove to all that are duly exercised therein. What a happy thing were it, if young people could be persuaded to lay up God's word in their hearts. What an enriching treasure would they find it, "more to be desired than gold, yea, than much fine gold, sweeter also than honey and the honey comb," their unerring oracle through life, and their solace in death—that all interesting event, which *will* come certainly, and *may* come suddenly.

ORIGINAL POETRY.

ENCOURAGEMENT TO ZION.

Lo from the orient, a reviving ray
 Breaks on our sight, sweet harbinger of day ;
 That heavy cloud that veil'd the Saviour's face
 Breaks thro' the influence of his power and grace.
 Thy friends, O Zion, mark with dread alarm,
 Religion dwindling to an empty form ;
 A cold indifference creep thro' every grade,
 'Till even the very form began to fade ;
 Trifling and pride and worldyness prevail'd
 And sceptic doubt in reason's guise assail'd ;
 How great the mercy ! O how passing great !
 That looks upon thee, in thy low estate !
 Granting a season of refreshing rains,
 Calls to repent and strengthen what remains.
 Now thro' thy streets refreshing waters run,
 Warm'd by the beams of the returning sun.
 A living lustre gilds the sacred fane,
 And Zion lifts her drooping head again.
 Now rank and talents, their strong influence blend
 By proper means, to gain the noblest end.
 We see attention rous'd, instruction sought,
 On subjects much neglected or forgot.
 We meet with hearts, with pious musing warm,
 See life and power inspire religion's form.
 Now human science with Divine embu'd
 Shall make their faithful votaries learn'd and good.
 Let heavenly wisdom every heart allure ;
 That wisdom, which is peaceable and pure,
 Gentle and kind, that does not turn aside
 From the poor suppliant, with indignant pride ;
 But acts a candid and impartial part,
 With single eye and undissembling heart.
 Turn to the Lord : O let us jointly turn ;
 Joy in his grace : o'er our offences mourn ;
 No vain oblations on his altar lay ;
 But there our sins, our darling idols slay.
 'Tis these alone, that would his work oppose
 These compass Zion with a host of foes.

I. O.

P.

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ORIGINAL POETRY.

ENCOURAGEMENT TO ZION.

Lo from the orient, a reviving ray
Breaks on our sight, sweet harbinger of day ;
That heavy cloud that veil'd the Saviour's face
Breaks thro' the influence of his power and grace.
Thy friends, O Zion, mark with dread alarm,
Religion dwindling to an empty form ;
A cold indifference creep thro' every grade,
'Till even the very form began to fade ;
Trifling and pride and worldlyness prevail'd
And sceptic doubt in reason's guise assail'd ;
How great the mercy ! O how passing great !
That looks upon thee, in thy low estate !
Granting a season of refreshing rains,
Calls to repent and strengthen what remains.
Now thro' thy streets refreshing waters run,
Warm'd by the beams of the returning sun.
A living lustre gilds the sacred fane,
And Zion lifts her drooping head again.
Now rank and talents, their strong influence blend
By proper means, to gain the noblest end.
We see attention rous'd, instruction sought,
On subjects much neglected or forgot.
We meet with hearts, with pious musing warm,
See life and power inspire religion's form.
Now human science with Divine embu'd
Shall make their faithful votaries learn'd and good.
Let heavenly wisdom every heart allure ;
That wisdom, which is peaceable and pure,
Gentle and kind, that does not turn aside
From the poor suppliant, with indignant pride ;
But acts a candid and impartial part,
With single eye and undissembling heart.
Turn to the Lord : O let us jointly turn ;
Joy in his grace : o'er our offences mourn ;
No vain oblations on his altar lay ;
But there our sins, our darling idols slay.
'Tis these alone, that would his work oppose
These compass Zion with a host of foes.

I. O.

P.

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